



ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS.

VOL. IV.

PORTLAND, SATURDAY, JUNE 19, 1824.

No. 3.

DOCTRINAL.

FOR THE CHRISTIAN INTELLIGENCER.

A LETTER TO A FRIEND,

On what is commonly denominated the "FALL OF ADAM," in which, all his posterity is supposed to have caught the disorder, called "ORIGINAL SIN."

[CONCLUDED.]

When I took up my pen it was my intention to have taken particular notice of several passages in Mr. Ballou's Lecture Sermon; but having written at such length, I can now only observe, that I have read it several times with great pleasure, and wish to recommend it to you and every impartial inquirer, of every denomination of Christians; and I have no doubt, if they will suffer themselves to receive ideas according to the natural effect of words and language on the mind, they will be convinced of the correctness of one and the justness of the other. His description of the state to which enthusiasts work themselves or others, when passing through the New Birth, is most forcibly illustrated by comparing it to that state of feeling which produces the dreadful shrieks of one falling from a precipice. I have been present at scenes like these; and have noticed the progress, as well as process, by which the feelings have brought the person to the very point of despair. I have seen a large black man, too illiterate to read his text or the hymn that was sung, elevate himself to a considerable height above his audience, and after repeating many common place phrases of religious threats and punishments to the unregenerate and impenitent sinners, extend his arms to make the form of a cross, and with a solemn, rising voice, exclaim, "Hell! Hell! Hell!" for some moments, till almost the whole of his hearers tumbled down, and rolling on the floor, calling out in the most agonizing accents, "Mercy! Mercy! Mercy!" Some looked on this scene as the immediate effect of the power of the Holy Spirit miraculously displaying itself in the act of conversion—others, speaking of it with other instances of a like kind, about the same time, considered it a great and signal revival of religion in that neighborhood. But, for myself, I saw nothing that appeared like the fruit of good seed sown in good ground.

No remedy to a spreading, contagious disease was ever more needed, than such compositions as this Lecture-Sermon is, at this time, when we have such frequent accounts of wonderful conversions in obscure towns and among people not much informed. Unless this fanaticism is met with a rational, firm, independent explanation of *Revealed Religion* there is great danger that many of the evils of the dark ages, and of popery of more modern times will be acted over again.

The mode proposed in the sermon of making a correct comparison between the lives of these *affrighted regenerates*, with those whom they, in derision, call the *people of this world*, the mere moralists, is the only true test, whereby it can be known which of the two classes is most submissive to the laws of that kingdom which is not of this world. By their *works*, as moral and accountable agents, and not by their *strong feelings* at a prayer-meeting, or evening lecture or a holy conference, can a rational judgment be pronounced on the religion of the heart. There is certainly a considerable apparent resemblance between many of the orthodox divines of the present day, and the Scribes and Pharisees who filled Moses' seat; in the days of Jesus. The Jews never plumed themselves more on being considered the chosen people of Jehovah, than do those who have worked themselves into a belief that they have been made the subject of God's special and saving grace in the act of regeneration; and by their new birth have passed from their natural and sinful state, to a state of holiness, where they can sin no more. They are as unwilling to be seen associating, in any religious act, with those they look upon as in an unconverted state, as were the Pharisees of touching things deemed unholy and polluted by the laws of Moses. After examining the grounds of their exclusive pretensions, as Mr. Ballou says, what is the real difference between the *miraculous, new-birth people* and the *tolerably good, sober and morally honest folks* who are not sensible of this mighty change? Are they more honest? less given to over-reach in a bargain than others? Do they practice the moral, social and humane duties more punctually? I am of opinion

that the real goodness of a man's heart can better be ascertained by his conduct in society towards his fellow-creatures, than from his prayers, praises and mere acts of devotion, as they suppose, to please God—having no reference to man. Mr. Ballou has very well illustrated the correct ideas of Regeneration by referring to certain great changes in the religious, and political worlds; such as the Reformation: The change from Episcopacy to the different denominations of dissenters: From the habitual attachment to Monarchical and arbitrary Governments to the love of the different kinds of free ones.—These, if sincere, and from the heart, are all conversions; and in one sense may be called Regenerations. It is in the memory of the present generation, that not long since nothing was more common than to talk of the regeneration of France, of England and most other old, and as many thought, *corrupt Governments*. The language is forcible, and conveys very clear ideas; yet nothing miraculous is ever intended; and I see no reason for miraculous agency in the regeneration and conversion of any number of individuals whose lives have been immoral and wicked, provided due *moral means* of information are made use of for that purpose.

Our author justly observes that this *new birth* can be brought about by human means and agency in the ordinary course of providence, as I understand him, and so all men may be born again, if they will, on the adoption of proper means; or the *new birth* is wholly the work of God in some miraculous manner; and then God is able to produce it in all, as well as in one, or any given number; and if this change be absolutely necessary for man before he can be reconciled to God and become an heir of glory and future happiness; and if God be impartial to all men and had rather they should be happy than miserable hereafter, according to his plain declarations in scripture, there can be no doubt but he will, in his own time and by his own means, take care that such a change shall be produced in the hearts of all the children of men. And as he afterwards observes, the idea of any *radical change* of our nature is by no means admissible. Nature is the same before this *new birth* as it is afterwards; and all the change necessary, or that is ever made, is effected by the rational powers and faculties of the mind or heart by the instrumentality of impressions and information through the senses.

There is really no ground for much mystery about this notion of a *new birth* and *regeneration*, if people will shew but common candor to one another's opinions, and suffer common sense to be present when they undertake to construe the less plain passages of scripture, instead of considering themselves so peculiarly engaged in an *holy work*, that they must banish all common notions and ideas of things that regulate the course of thinking and reasoning in ordinary life.

The Jews considered the heathen as dead in sin, and when one of them become proselyted to the Jewish religion by passing through the ablutions and other ceremonies required on the occasion, and particularly, forsaking the *practices, habits* and idolatry of the nation he left, and adopting the laws and religious rites of the Jews, such persons were in the language of the Jews, said to be *born again*, to be *babes and little children*, to have passed from death to life, to be regenerated, and to be born anew, &c. &c. All this is very well as figurative language, and it must be so understood. Now Jesus intending to teach Nicodemus the spirituality of the *new religion* he was about to introduce, or the degraded condition to which the Mosaic had fallen, how could he do this more effectually than by adopting such metaphorical language as the Jewish rulers themselves, of whom Nicodemus was a principal one, had been accustomed to use when they spake of the superiority of their religion to that of other nations; and by applying this superiority to his own, at the time when the individuals of those religions renounced their old faith and practice and became converts to the Jewish faith. At the time of this conversation the Jewish religion was corrupted in practice and doctrine to such a degree as to become as much inferior in purity to what it was in its original state, as the original state was inferior to the religion Jesus taught; thus by the language he adopted, he communicated all those comparative ideas to Nicodemus; and in the most forcible manner conveyed to his visitor, the necessity of a radical reformation of life and manners of all those who would become his disciples. But Nicodemus' mind was so crowded with the

orthodox notions of his age, that it received and comprehended none of the ideas Jesus intended to convey to him. He was in the condition of the soundly orthodox of the present times; the plainest, equally with the most figurative language, is certain to fail in bringing to their minds the ideas the inspired writers of the scriptures meant to communicate. How can it be expected to be otherwise, since the modern orthodox, perhaps to a greater degree than those in the days of Nicodemus are indebted to creeds and formularies and traditions of old times for most of their ideas, notions and dogmas?

These notions of miraculous conversions have a bad tendency on the human character. For the simple persuasion in a man's mind, (and it is never pretended the fact can be proved by external evidence, as other facts are proved,) that he is made the subject of God's *peculiar and sovereign Grace*, while others are passed by unnoticed, tends to puff up and over-value one's self, as naturally, as *Royal and Imperial favor* does those on whom the higher orders of nobility are most graciously bestowed and manifested by Garters, Ribbons and Stars. The Jews were the proudest people on earth, and what could it spring from, but the notion, in which for ages they were educated, of their being the chosen people of Jehovah? To such a height has this pride and vanity carried them, that a series of miracles or suffering has not been sufficient to reduce them to the standard of common sense on religious subjects. And the observation of more than forty years, of the conduct and deportment of those who set themselves up as God's favorites in their regenerations and miraculous new births, have afforded me no grounds to question the general position. We see about as many instances of *back-slidings* among these *new born gentry*, as we do of sins among those called the *world's people*. The mere *impression of being born again*, if we may judge from facts, is but a poor defence against natural passions and strong affections. It has seemed to me, from some pretty marked cases, that the devotion flowing from miraculous regenerations, especially in young converts, and in places where there are frequent revivals and little knowledge, is very nearly allied to another passion much less refined than love to God. But I may be mistaken, and I would not be uncharitable.

Religion consists in doing good actions to our fellow-creatures, not to God—we can do nothing for him; he wants nothing of us for himself. Even the abstract love of God, if such a thing be possible, if it does not promote kind feelings and benevolent deeds to his creatures, would be less valuable in his sight, than sincere friendship and charitable deeds, without any knowledge at all of God. I must stay my pen: you will say I am running wild! Well, be it so—I have said enough, if you condescend to read this letter, to punish you for not sending me the Lecture Sermon; and to put you upon thinking a little more profoundly on the general subject of this letter, than people in general have been willing to do.

I propose to write you another letter as soon as I can get time, to explain to you the meaning of *Christ's Righteousness*, as it is used in the New Testament; and what we are to understand by the phrases, *saved by Christ's Righteousness*; and *having on Christ's Righteousness*—and several others of a like import, scattered up and down in the New Testament, and in orthodox books. They have been, and now are, by the orthodox of the country, most egregiously misunderstood, and misapplied—in my opinion. With affection & friendship, I am yours, &c.
Biddeford, Feb. 1820. GEORGE THACHER.

The quotation which follows, is from the pen of Mr. Jenks, editor of the Nantucket Inquirer, and is worthy the candid and liberal sentiments which are circulated by that paper. We wish it to be noticed by those individuals who set themselves up as beacons of light to correct the errors which they say have crept into society, regarding matters of religion.—*Gazetteer*.

"Every man of reflection must be convinced of the impropriety, and folly of *legislating* at all on religious subjects. The difficulty of accommodating human regulations to the occult and isolated and sacred faith of individuals in all their variety of opinions, renders such laws futile and ineffectual. While they exist a fair investigation of the truth is impossible. All penal statutes should have reference solely to the moral conduct of men—to those mutual relations which his social condition alone inspires—and not his connection with God and eternity."

POLEMICAL.

FOR THE CHRISTIAN INTELLIGENCER.

TO "A UNIVERSALIST."

SIR—A few days ago, I received the "Christian Intelligencer" of May 22, and on the 3d page, I found an article over the signature "A UNIVERSALIST," which reminded me of the conversation I had with you at our last interview. That I accepted of your offer to correspond, as you state, is admitted; but, like many other things which are said in friendly conversation, the agreement had entirely escaped my mind, till called to recollection by the article before mentioned. Even now, I write with some reluctance; not for want of confidence in the 'orthodoxy,' as you are pleased to call it, of my religious sentiments; but I am afraid that I shall not write with that "ability and generous candour," for which you look. You must be sensible, sir, if you are a christian, which I hope you are, that the heart of man is deceitful, and above all things desperately wicked. Our hearts are extremely hard and partial and stubborn, and we are unwilling to surrender our wills to the will of God, or relinquish our purposes, for the promotion of his glorious purpose. If I am not deceived, I mean to write with "generous candour," tho' I can make no claims to "ability" in controversy; and if I should err, I hope a merciful Saviour will forgive me.

Did I not believe, from the acquaintance I have had with you, that I should see a greater "exercise of charity and fairness on your part," than what is commonly exhibited by those who oppose my sentiments, I would not engage in this controversy. And here I must remind you, and our readers, that I should consider it unfair for you to avail yourself of my parental or fraternal feelings, as an inference (for it can't be an argument) against my doctrine. Should you take the ground of Universalists in general, and ask me whether I desire the final misery of my fellow beings, the result would be obvious: I must either acknowledge myself destitute of all moral goodness, or that I shudder at the thought of endless misery. No man, possessing a spark of benevolence, would desire to have his neighbor miserable forever. The christian world exhibits a striking evidence, at this day, of their unwillingness that any should be cast off eternally; and I trust their pious exertions and benevolent operations, will be blessed of God to the spiritual welfare of millions, now living. But, I must be on my guard, or this pleasing theme will fill my sheet, to the exclusion of the doctrine which I must oppose. I wish you had commenced the controversy in your piece, by stating the grounds you mean to maintain; but as you did not, I will comply with your request, and as far as I am capable of judging, come to those points, on which the difference of opinion, between us, must finally turn. They are as follows, viz: First, that man is a sinner, and punished according to his sinfulness. Secondly, that as all sins are not punished in this life, they will be in the life to come; and Thirdly, that as there is no repentance, reformation or change of character after death, the punishment of the wicked will be endless.

1. I think you told me, that you believed sinners were justly punished according to their works. This being conceded, but little need be said on this point. All the doings of the impenitent sinner, you know, are wicked.—He deserves nothing but evil from the hand of the Lord. He has trodden under foot the authority of God—broken the holy and perfect law which requires perfect obedience, and the voice of the insulted Majesty of the universe is, "Cursed is every one that continueth not in all things, written in the book of the law to do them." "The soul that sinneth it shall die." This eternal death is perfectly just, because the sinners obligations to obedience are perpetual; and so long as he continues rebellious and unreconciled to a holy God, he is punishable by His holy, violated law.

2. That all sins are not punished in this life, I shall take for granted, till called upon to prove it by the many passages of scripture, which plainly teach it. But I could hardly suppose that any man who sees the wicked living in prosperity, revelling in merriment, and persevering in crimes to the last moment of life, and then, either dropping down dead, or being destroyed by accident, or committing suicide, can suppose they are punished, according to their works in this life; therefore, they must be punished in the world to come.

3. But reason and revelation teach, that there is no change after death: for if there was, then all motives to reformation in this life, would be nullified. The sinner might live in all manner of crimes, and enjoy the unrestrained gratification of all his sinful propensities, and yet be saved. He could have a *heaven of his own choosing here*, and after death, he compelled to enjoy one, which in this world, *he would not accept*. But the scriptures are very explicit on this subject, and declare that there is no change to the wicked, after the death of the body. See Eccl. ix. 10, "Whatsoever the hand, &c. for there is no work, nor device, nor knowledge, nor wisdom in the grave

whither thou goest." Hence there can be no repentance or reformation, and unless they are saved in their sins, the wicked cannot be saved at all; but must be miserable forever. (See also Eccl. xi. 3, and xii. 13, 14.) Having been thus brief, I shall wait with much solicitude to see your candid reply. CALVINIST.

FOR THE CHRISTIAN INTELLIGENCER.

OPPOSITION TO UNIVERSALISM.

Dear Brother—I learn from your very useful paper that the doctrine of God's universal goodness, meets with some opposition in the State of Maine. But, what is the cause of this opposition? Is it because our brethren of other denominations, believe that God is not sufficiently good to save all, or do they believe He has not wisdom enough to devise so benevolent a plan and carry it into effect. Would they be displeased, if a Universalist should prove to them that all their respective families would be saved and inherit eternal life? Certainly not. Then why should they be offended while we attempt to prove, according to the covenant which God made with Abraham, that all the kindreds and nations and tongues and families of the earth will be saved? This certainly embraces the salvation of all *their* families, as well as *ours*; and leaves no good reason why any one should complain, unless he is more willing to be saved himself than to have his neighbor saved. But we are informed that the learned Doctors do not believe in the salvation of all men. For that, we have two reasons to offer; First, they prohibit themselves from reading those books which treat on the doctrine, lest they should believe it; and Secondly, it does not so well answer their present interest and popularity. But let us remember that great learning is no certain evidence that one is right in religion; if that were the case, the learned would all agree; but they are as unhappily divided as others. However, if we might reckon a doctrine true, because it has had learned advocates, then the cause of Universalism would not be entirely hopeless. Bishop Newton and Dr. Priestly believed the doctrine, & Dr. Chauncy, Huntington & many others, have learnedly advocated it, and their writings are now before the public for their inspection. But the faith and hope of correct Universalists are not based on the faith and hope of a brother, however worthy or learned he may be; but on a "Thus saith the Lord," "That unto me every knee shall bow and every tongue shall swear, surely shall say, in the Lord have we righteousness and strength." Do not the opposers of Universal Benevolence know that it is the will of God that all men should come to the knowledge of the truth and be saved? Do they not know that Christ came to do the will of his father? And are they not informed that he shall see of the travail of his soul and be satisfied? Do they not also know that it is their duty to pray for the salvation of all men? Certainly they understand this; then all I have to require of them, is, to perform their duty according to the spirit of the command, "without wrath or doubting." However popular the doctrine of endless misery may be, who would not be shocked to hear a person pray for it? If, then, no one can pray for this doctrine with christian propriety, where is the authority that ministers have, to preach it? By a long, deliberate and careful attention to the doctrine of endless misery, I am convinced it is not the doctrine of the Bible; it is not the doctrine of God, for his doctrine is impartial; it drops like the rain and distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass. And whoever has experienced & realized the doctrine of God in his mind, very well knows that it is "without partiality." The first desire of the convert to Jesus, is, that all the ends of the earth might *taste and see that the Lord is gracious*. And was their power equal to their good will, they would bring all the human family into that heavenly enjoyment and comfort of mind, which they feel. Blessed be God, in such an experience there is neither partiality nor cruelty: but there is the fruit of the spirit; love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, and against such principles, there is no law. What a subject of just regret it is, that professed christians do not walk in the spirit of the Lord and adorn their profession by walking together in love. The doctrine of truth is spreading in various parts of the United States, and men, whose minds have long been veiled in tradition and superstition, are emerging into rational religion. And that spirit of rancor and persecution which has so long prevailed against liberal christianity, seems to be receding, in this, our happy country. We have abundant reason to believe, that unless the citizens of the United States shall alter a certain clause in the Constitution, which says, "Congress shall make no law respecting religion," there will be a complete triumph over error in religious sentiment. It is to be desired that the time may speedily roll on, when the hearts of the fathers shall be turned to their children, and the children to their fathers; and all give the christian *Shibboleth* its clear and full pronunciation. This time is

spoken of in many places in the scriptures—we wait its fulfilment with joyful expectation.

R. B*****.

Hartland, Vt. June 4, 1824.

BIOGRAPHICAL.

FOR THE CHRISTIAN INTELLIGENCER.

A SKETCH OF THE LIFE OF REV. THOMAS BARNES.

THOMAS BARNES was born at Merrimack, Mass. October 4, 1749. He lived with his father to the age of six years, when he went to his grand-father's, Thomas Barrit, of Chelmsford; soon after which his grand-father died, and he was under the care and tuition of his grand-mother and an uncle, for about thirteen years. The old lady was a professor of religion, and one of the most pious women in the world. She gave him the common advantages of school education, and with unwearied diligence instilled into his mind the principles of religion. Her intentions were to train up Thomas in the nurture and admonition of the Lord. Still he confessed himself ignorant of spiritual things, till twenty-two years of age, when God, who is rich in mercy, brought him from darkness to a degree of light, and caused him feelingly to say, Bless the Lord, O my soul, and forget not all his benefits; he crowneth us with loving kindness and tender mercies, and satisfieth the desire of every living thing. He was baptized, and received into communion with a Calvinist Baptist church, where he sometimes took part, in exhortation and prayer.

Mr. Barnes was married, 1772, to Miss MARY FLETCHER, of Westford, (Mass.) a young woman of amiable disposition, and excellent talents, who was also a member of the Baptist society. For about ten years, they regularly attended the Baptist meeting, and though not at all times edified so highly as was desirable, did not think of disputing the doctrine of partial Election and Reprobation. The idea of an Universal Redemption, had never been held forth at the meetings which Mr. Barnes attended, and he knew nothing of the doctrine, though it is so fully revealed in the scriptures, till he heard it from the lips of a Mr. Rich, a Universalist, whom curiosity had led him to hear, in 1782. The subject was so candidly and fully explained, and the scripture evidences for it, so express and numerous, that Mr. Barnes could not but consider the doctrine entitled to some attention. He searched the Scriptures daily, to see whether these things were so; and soon became convinced that his former opinions were erroneous. At length he disclosed the new-discovered Truth to his wife, who was much alarmed on his account, and expostulated with him, in much earnestness, that he should adventure the eternal welfare of his soul, by hearing such a dangerous doctrine. But, with calmness and moderation having succeeded in showing her, that if the doctrine of an eternal election to everlasting life, was true, none of the elect would be finally lost, let them attend what meeting they would, and that if he was a reprobate, he could not be saved, though a member of a Calvinist church; he then proposed for her consideration, this solemn question; "Can you, my dear Mary, set bounds to the Love of God, in the plan of salvation?" This weighty question, proceeding from a heart imbued in the love of Jesus, revolved in her mind for some time, while she continued in prayer to God, that he would lead her, by his spirit, into all truth. Nor was her solicitation ineffectual; for to the astonishment of her soul, she beheld a deep and boundless fountain open, for the purification of Jews and Gentiles. To the inexpressible joy of her husband, she informed him with rapture-beating heart, that she saw in the rich promises of God an incorruptible inheritance for the whole posterity of Adam. It is unnecessary to relate the severe persecutions, unjust revilings, and fiery trials to which they both patiently submitted, without a wish to return evil for evil.

Mr. Barnes began to preach, in the ministry of Universal Grace, about the year 1784 or 5, at which time he resided in the State of Vermont. Four years after that, he removed to Oxford, (Mass.) where he remained two years; then having an invitation to labor in word and doctrine, in Connecticut, he resided in Woodstock, preaching alternately in several towns, in that State, in Rhode Island and Massachusetts.

In 1799, Mr. Barnes came to Poland, in the State (then District) of Maine, and was ordained over the united Societies of Norway, New Gloucester, Falmouth and Gray; to whom, and to brethren in neighboring towns, he continued to preach, alternately, about sixteen years.

As a preacher, Mr. Barnes was more instructive than eloquent; though from the mild music of his voice, the simplicity of his manners, and christian candor, he was heard with patience and satisfaction. The general testimony of the aged people, who once attended his ministry, is, that "he was a good man and a sound reasoner." He dwelt much upon the infinite perfections of God—the impartiality of his promises—the difference between the law and the gospel, or the first and second Covenants, and the certain accomplishment of God's original purpose, in the Redemption of the human family. If he erred in his ministry, it was by bestowing too much labor upon those points, without warning the heart of the hearer by animated exhortations, engaging invitations and suitable admonitions.

His conversation was sedate and profitable. And if he occasionally introduced an anecdote, it was done in a manner calculated to chastise error with the rod of pleasantry, or reprove immorality though mantled with a smile. In private

argumentation he was peculiarly successful; and rarely failed of confounding, if he did not convince, his antagonist.

Being one time attacked by a zealous Arminian preacher, Mr. Barns wielded the sword of the Spirit, which is the word of God, and cut him off upon every point; when, as a dernier resort, the preacher exclaimed,—"Well, father Barns, I could fellowship you as a christian, if you were a praying man; but I am told you do not attend to family prayer, nor ask a blessing on your daily food." And you believe it, do you? said the old gentleman. "Why yes," was the reply; "for what every body says must be true."—Indeed, and does every body say I neglect prayer, according to the directions given in Matthew, chapter vi. 5th and 6th verses? (After looking into his Bible and reading, "And when thou prayest, thou shalt not be as the hypocrites are, &c.") the preacher again exclaimed, "But do you pray as there directed? do you pray in secret?" Ah, said Mr. Barns, you want to make me a hypocrite, do you, that you may fellowship me as a christian; for if I publish it on the house-top, will it any longer be a secret?

Mr. Barns was an industrious farmer, as well as preacher, and like Paul, labored with his own hands, to support himself and family. Being a man of sound judgment, unimpeachable habits, and a real lover of his country, he was several years in succession, chosen Representative to the Massachusetts Legislature; in which appointment he did himself honor, by the faithful discharge of his duties. Even those who opposed his religious sentiments, venerated the motives from which he acted in every department of life.

During the ministry of the late Francis Brown at North Yarmouth, (since President of Dartmouth College) the venerable THOMAS BARNES was present at an Association of Congregational ministers, and at the request of Mr. Brown, was invited into the hall, where the Council convened. After passing the usual civilities and making some general remarks on the state of religion, Mr. Brown very affably observed—"Well, my good friend, I am told you are trying to persuade the people to believe, that you, and one or two more, are the only true servants of God in the District of Maine, and that all the learned and pious ministers among us, are false teachers. If you consider us men of any influence in society, I should suppose you would, even on account of the number you now see convened, become rather disheartened in your undertaking, though you may imagine that the God we worship, is not so good or so powerful, as yours."

Indeed, sir, replied Mr. Barns, I am not ashamed to own that I consider myself a teacher of the truth, and of course, all those learned and pious men, as you very modestly call them, who oppose this truth, are false teachers; but, if you wished to dishearten me on account of my being alone among such an influential host of opposers, you might have succeeded as well, by referring to a passage in 1 Kings, 18th chapter, 17th verse and onward; and it would at once appear, not only that my prospects resemble his, who said, "I, even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men;" but if there is any difference, sir, you perceive it would be in my favor, in proportion as forty or fifty learned men, are not so influential in society, as four hundred and fifty.

Mr. Barns enjoyed a good degree of health, until the autumn of 1814, when he was attacked with the *angina pectoris*, which, however was not so severe, as to disable him from preaching, as usual. When the Faculty pronounced his case incurable, he met the infirmation with calmness and fortitude. He was making arrangements for settling his worldly affairs, and the last discourse he delivered, seemed to bid them a solemn farewell: he was found dead in the barn, reclining on some straw, which he had been threshing. The verdict of the jury of Inquest, was, "Death, occasioned by bodily disorder."

He left an aged wife, and several children and grandchildren to deplore his loss. Yes, the Rev. THOMAS BARNES, the upright and industrious man, the good citizen, the exemplary christian and the faithful minister of Christ, died at the age of 67 years and 2 days; and as in life he was universally admired, so was his death as extensively lamented. "He being dead, yet speaketh."

FROM THE UNIVERSALIST MAGAZINE.

DEDICATION AND ORDINATION.

On Wednesday, the 19th May last, the Meeting House recently erected by the First Universalist Society in Chatham, county of Barnstable, (Mass.) was Dedicated to the service of Almighty God—the services were as follows:

Reading of Select Portions of Scripture by Br. Sebastian Streeter, of Boston; Introductory Prayer by Br. Paul Dean, of Boston; Sermon by Br. Sebastian Streeter, from 1 Cor. iii. 11; Dedicatory Prayer by Br. David Pickering, of Providence; Concluding Prayer and Benediction by Br. Sebastian Streeter.

On the same day, Br. CALVIN MUNROE was Ordained and set apart to the pastoral charge of said Society.

Reading of Select Portions of Scripture by Br. Paul Dean; Introductory Prayer by Br. David Pickering; Sermon by Br. Paul Dean, from 2 Cor. v. 18; Ordaining Prayer by Br. Sebastian Streeter; Charge and Delivery of the Scriptures by Br. David Pickering; Right Hand of Fellowship by Br. Paul Dean; Concluding Prayer and Benediction by the pastor elect. A good Choir of Singers, aided by appropriate instruments, accompanied the melody of the heart, in offering up the sentiments of grateful praise.

CHRISTIAN INTELLIGENCER.

PORTLAND, SATURDAY, JUNE 19, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

TO OUR PATRONS.

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In Westbrook, on the ninth inst. Mr. THADDEUS BROAD, aged 79 years and 6 months; one of the most virtuous, exemplary and worthy men of the town. Having a very extensive and respectable circle of acquaintance, Mr. Broad was not only esteemed and beloved, but, for the unimpeachableness of his deportment, he was venerated as one of the excellent of the earth. As a lover of his family, his neighbors, his country, his fellow mortals, and his God, his course of life was commendable. His character needs no panegyric, but to be generally known. He had, for many years, been a professor of the doctrine of Impartial Benevolence, and when oppressed with the infirmities of age, contemplated with christian calmness an exchange of worlds. When attacked by his last illness, Mr. Broad apprehended his departure was at hand and having finished his course by keeping the faith, he resigned himself into the hands of his God with joy unspeakable and full of glory. He has left an affectionate, bereaved Widow, eleven filial children and a large circle of relations and friends to lament his death. Thus "man goeth to his long home, and the mourners go about the streets."

At Cavendish, (Vt.) SALMON DUTTON, Esq. in the 81st year of his age. Who does not inquire, "Our fathers, where are they? and the prophets do they live forever?" Industrious, prudent and temperate, Mr. Dutton lived to a good old age; and adorning the doctrine of his Savior to the last, he contemplated eternity with rapture. He set an example in his general deportment, worthy of imitation. Having accumulated, by industry and economy, a handsome property, he wished to render himself useful to his family and to the public. As he asserted his country's rights in the hour of peril, so he ever gloried in her prosperity and elevation. Mr. Dutton was highly esteemed as a neighbor and a citizen. For more than forty years he was a firm believer in the whole Truth, as it is in Christ, and ably defended his doctrine by living and dying like a Christian. In addition to that convincing testimony, he published several useful pamphlets to illustrate and vindicate his sentiments. Retaining, in an extraordinary manner, the use of his memory and reason during a wasting and lingering sickness he proved the truth of the assertion, "He that believeth on Jesus shall not be confounded." Commending his mourning survivors to the infinite Grace of God, and the consolations of his word, we must close this brief Obituary, by referring our readers for further particulars, to the very interesting Letter, published in the first number of this volume, written by the worthy subject of this notice, just one month before his death.

POLEMICAL.

FOR THE CHRISTIAN INTELLIGENCER.

TO "A UNIVERSALIST."

SIR—A few days ago, I received the "Christian Intelligencer" of May 22, and on the 3d page, I found an article over the signature "A UNIVERSALIST," which reminded me of the conversation I had with you at our last interview. That I accepted of your offer to correspond, as you state, is admitted; but, like many other things which are said in friendly conversation, the agreement had entirely escaped my mind, till called to recollection by the article before mentioned. Even now, I write with some reluctance; not for want of confidence in the "orthodoxy," as you are pleased to call it, of my religious sentiments; but I am afraid that I shall not write with that "ability and generous candour," for which you look. You must be sensible, sir, if you are a Christian, which I hope you are, that the heart of man is deceitful, and above all things desperately wicked. Our hearts are extremely hard and partial and stubborn, and we are unwilling to surrender our wills to the will of God, or relinquish our purposes, for the promotion of his glorious purpose. If I am not deceived, I mean to write with "generous candour," tho' I can make no claims to "ability" in controversy; and if I should err, I hope a merciful Saviour will forgive me.

Did I not believe, from the acquaintance I have had with you, that I should see a greater "exercise of charity and fairness on your part," than what is commonly exhibited by those who oppose my sentiments, I would not engage in this controversy. And here I must remind you, and our readers, that I should consider it unfair for you to avail yourself of my parental or fraternal feelings, as an inference (for it can't be an argument) against my doctrine. Should you take the ground of Universalists in general, and ask me whether I desire the final misery of my fellow beings, the result would be obvious: I must either acknowledge myself destitute of all moral goodness, or that I shudder at the thought of endless misery. No man, possessing a spark of benevolence, would desire to have his neighbor miserable forever. The Christian world exhibits a striking evidence, at this day, of their unwillingness that any should be cast off eternally; and I trust their pious exertions and benevolent operations, will be blessed of God to the spiritual welfare of millions, now living. But, I must be on my guard, or this pleasing theme will fill my sheet, to the exclusion of the doctrine which I must oppose. I wish you had commenced the controversy in your piece, by stating the grounds you mean to maintain; but as you did not, I will comply with your request, and as far as I am capable of judging, come to those points, on which the difference of opinion, between us, must finally turn. They are as follows, viz: First, that man is a sinner, and punished according to his sinfulness. Secondly, that as all sins are not punished in this life, they will be in the life to come; and Thirdly, that as there is no repentance, reformation or change of character after death, the punishment of the wicked will be endless.

1. I think you told me, that you believed sinners were justly punished according to their works. This being conceded, but little need be said on this point. All the doings of the impenitent sinner, you know, are wicked.—He deserves nothing but evil from the hand of the Lord. He has trodden under foot the authority of God—broken the holy and perfect law which requires perfect obedience, and the voice of the insulted Majesty of the universe is, "Cursed is every one that continueth not in all things, written in the book of the law to do them." "The soul that sinneth it shall die." This eternal death is perfectly just, because the sinners obligations to obedience are perpetual; and so long as he continues rebellious and unreconciled to a holy God, he is punishable by His holy, violated law.

2. That all sins are not punished in this life, I shall take for granted, till called upon to prove it by the many passages of scripture, which plainly teach it. But I could hardly suppose that any man who sees the wicked living in prosperity, revelling in merriment, and persevering in crimes to the last moment of life, and then, either dropping down dead, or being destroyed by accident, or committing suicide, can suppose they are punished, according to their works in this life; therefore, they must be punished in the world to come.

3. But reason and revelation teach, that there is no change after death: for if there was, then all motives to reformation in this life, would be nullified. The sinner might live in all manner of crimes, and enjoy the unrestrained gratification of all his sinful propensities, and yet be saved. He could have a heaven of his own choosing here, and after death, be compelled to enjoy one, which in this world, he would not accept. But the scriptures are very explicit on this subject, and declare that there is no change to the wicked, after the death of the body. See Eccle. ix. 10, "Whatsoever the hand, &c. for there is no work, nor device, nor knowledge, nor wisdom in the grave

whither thou goest." Hence there can be no repentance or reformation, and unless they are saved in their sins, the wicked cannot be saved at all; but must be miserable forever. (See also Eccl. xi. 3, and xii. 13, 14.) Having been thus brief, I shall wait with much solicitude to see your candid reply.

CALVINIST.

FOR THE CHRISTIAN INTELLIGENCER.

OPPOSITION TO UNIVERSALISM.

Dear Brother—I learn from your very useful paper that the doctrine of God's universal goodness, meets with some opposition in the State of Maine. But, what is the cause of this opposition? Is it because our brethren of other denominations, believe that God is not sufficiently good to save all, or do they believe He has not wisdom enough to devise so benevolent a plan and carry it into effect. Would they be displeased, if a Universalist should prove to them that all their respective families would be saved and inherit eternal life? Certainly not. Then why should they be offended while we attempt to prove, according to the covenant which God made with Abraham, that all the kindreds and nations and tongues and families of the earth will be saved? This certainly embraces the salvation of all their families, as well as ours; and leaves no good reason why any one should complain, unless he is more willing to be saved himself than to have his neighbor saved. But we are informed that the learned Doctors do not believe in the salvation of all men. For that, we have two reasons to offer; First, they prohibit themselves from reading those books which treat on the doctrine, lest they should believe it; and Secondly, it does not so well answer their present interest and popularity. But let us remember that great learning is no certain evidence that one is right in religion; if that were the case, the learned would all agree; but they are as unhappily divided as others. However, if we might reckon a doctrine true, because it has had learned advocates, then the cause of Universalism would not be entirely hopeless. Bishop Newton and Dr. Priestly believed the doctrine, & Dr. Chauncy, Huntington & many others, have learnedly advocated it, and their writings are now before the public for their inspection. But the faith and hope of correct Universalists are not based on the faith and hope of a brother, however worthy or learned he may be; but on a "Thus saith the Lord," "That unto me every knee shall bow and every tongue shall swear, surely shall say, in the Lord have we righteousness and strength." Do not the opposers of Universal Benevolence know that it is the will of God that all men should come to the knowledge of the truth and be saved? Do they not know that Christ came to do the will of his father? And are they not informed that he shall see of the travail of his soul and be satisfied? Do they not also know that it is their duty to pray for the salvation of all men? Certainly they understand this; then all I have to require of them, is, to perform their duty according to the spirit of the command, "without wrath or doubting." However popular the doctrine of endless misery may be, who would not be shocked to hear a person pray for it? If, then, no one can pray for this doctrine with Christian propriety, where is the authority that ministers have, to preach it? By a long, deliberate and careful attention to the doctrine of endless misery, I am convinced it is not the doctrine of the Bible; it is not the doctrine of God, for his doctrine is impartial; it drops like the rain and distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass. And whoever has experienced & realized the doctrine of God in his mind, very well knows that it is "without partiality." The first desire of the convert to Jesus, is, that all the ends of the earth might taste and see that the Lord is gracious. And was their power equal to their good will, they would bring all the human family into that heavenly enjoyment and comfort of mind, which they feel. Blessed be God, in such an experience there is neither partiality nor cruelty: but there is the fruit of the spirit; love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, and against such principles, there is no law. What a subject of just regret it is, that professed Christians do not walk in the spirit of the Lord and adorn their profession by walking together in love. The doctrine of truth is spreading in various parts of the United States, and men, whose minds have long been veiled in tradition and superstition, are emerging into rational religion. And that spirit of rancor and persecution which has so long prevailed against liberal Christianity, seems to be receding, in this, our happy country. We have abundant reason to believe, that unless the citizens of the United States shall alter a certain clause in the Constitution, which says, "Congress shall make no law respecting religion," there will be a complete triumph over error in religious sentiment. It is to be desired that the time may speedily roll on, when the hearts of the fathers shall be turned to their children, and the children to their fathers; and all give the Christian *Shibboleth* its clear and full pronunciation. This time is

spoken of in many places in the scriptures—we wait its fulfilment with joyful expectation.

R. B*****

Hartland, Vt. June 4, 1824.

BIOGRAPHICAL.

FOR THE CHRISTIAN INTELLIGENCER.

A SKETCH OF THE LIFE OF REV. THOMAS BARNES.

THOMAS BARNES was born at Merrimack, Mass. October 4, 1749. He lived with his father to the age of six years, when he went to his grand-father's, Thomas Barrit, of Chelmsford; soon after which his grand-father died, and he was under the care and tuition of his grand-mother and an uncle, for about thirteen years. The old lady was a professor of religion, and one of the most pious women in the world. She gave him the common advantages of school education, and with unwearied diligence instilled into his mind the principles of religion. Her intentions were to train up Thomas in the nurture and admonition of the Lord. Still he confessed himself ignorant of spiritual things, till twenty-two years of age, when God, who is rich in mercy, brought him from darkness to a degree of light, and caused him feelingly to say, Bless the Lord, O my soul, and forget not all his benefits; he crowneth us with loving kindness and tender mercies, and satisfieth the desire of every living thing. He was baptized, and received into communion with a Calvinist Baptist church, where he sometimes took part, in exhortation and prayer.

Mr. Barnes was married, 1772, to Miss MARY FLETCHER, of Westford, (Mass.) a young woman of amiable disposition, and excellent talents, who was also a member of the Baptist society. For about ten years, they regularly attended the Baptist meeting, and though not at all times edified so highly as was desirable, did not think of disputing the doctrine of partial Election and Reprobation. The idea of an Universal Redemption, had never been held forth at the meetings which Mr. Barnes attended, and he knew nothing of the doctrine, though it is so fully revealed in the scriptures, till he heard it from the lips of a Mr. Rich, a Universalist, whom curiosity had led him to hear, in 1782. The subject was so candidly and fully explained, and the scripture evidences for it, so express and numerous, that Mr. Barnes could not but consider the doctrine entitled to some attention. He searched the Scriptures daily, to see whether these things were so; and soon became convinced that his former opinions were erroneous. At length he disclosed the new-discovered Truth to his wife, who was much alarmed on his account, and expostulated with him, in much earnestness, that he should adventure the eternal welfare of his soul, by hearing such a dangerous doctrine. But, with calmness and moderation having succeeded in showing her, that if the doctrine of an eternal election to everlasting life, was true, none of the elect would be finally lost, let them attend what meeting they would, and that if he was a reprobate, he could not be saved, though a member of a Calvinist church; he then proposed for her consideration, this solemn question; "Can you, my dear Mary, set bounds to the Love of God, in the plan of salvation?" This weighty question, proceeding from a heart imbued in the love of Jesus, revolved in her mind for some time, while she continued in prayer to God, that he would lead her, by his spirit, into all truth. Nor was her solicitation ineffectual; for to the astonishment of her soul, she beheld a deep and boundless fountain open, for the purification of Jews and Gentiles. To the inexpressible joy of her husband, she informed him with rapture-beating heart, that she saw in the rich promises of God an incorruptible inheritance for the whole posterity of Adam. It is unnecessary to relate the severe persecutions, unjust revilings, and fiery trials to which they both patiently submitted, without a wish to return evil for evil.

Mr. Barnes began to preach, in the ministry of Universal Grace, about the year 1784 or 5, at which time he resided in the State of Vermont. Four years after that, he removed to Oxford, (Mass.) where he remained two years; then having an invitation to labor in word and doctrine, in Connecticut, he resided in Woodstock, preaching alternately in several towns, in that State, in Rhode Island and Massachusetts.

In 1799, Mr. Barnes came to Poland, in the State (then District) of Maine, and was ordained over the United Societies of Norway, New Gloucester, Falmouth and Gray; to whom, and to brethren in neighboring towns, he continued to preach, alternately, about sixteen years.

As a preacher, Mr. Barnes was more instructive than eloquent; though from the mild music of his voice, the simplicity of his manners, and Christian candor, he was heard with patience and satisfaction. The general testimony of the aged people, who once attended his ministry, is, that "he was a good man and a sound reasoner." He dwelt much upon the infinite perfections of God—the impartiality of his promises—the difference between the law and the gospel, or the first and second Covenants, and the certain accomplishment of God's original purpose, in the Redemption of the human family. If he erred in his ministry, it was by bestowing too much labor upon those points, without warming the heart of the hearer by animated exhortations, engaging invitations and suitable admonitions.

His conversation was sedate and profitable. And if he occasionally introduced an anecdote, it was done in a manner calculated to chastise error with the rod of pleasantry, or reprove immorality though mantled with a smile. In private

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DIED.

In this town, Mr. Josiah Baker, aged 83, said to have been the oldest native male inhabitant in the town, at the time of his death. Of consumption, Charlotte Neal, daughter of Mr. Bartlett Adams, aged 17 years.

In Westbrook, on the ninth inst. Mr. THADDEUS BROAD, aged 79 years and 6 months; one of the most virtuous, exemplary and worthy men of the town. Having a very extensive and respectable circle of acquaintance, Mr. Broad was not only esteemed and beloved, but, for the unimpeachableness of his deportment, he was venerated as one of the excellent of the earth. As a lover of his family, his neighbors, his country, his fellow mortals, and his God, his course of life was commendable. His character needs no panegyric, but to be generally known. He had, for many years, been a professor of the doctrine of Impartial Benevolence, and when oppressed with the infirmities of age, contemplated with christian calmness an exchange of worlds. When attacked by his last illness, Mr. Broad apprehended his departure was at hand and having finished his course by keeping the faith, he resigned himself into the hands of his God with joy unspeakable and full of glory. He has left an affectionate, bereaved Widow, eleven filial children and a large circle of relations and friends to lament his death. Thus "man goeth to his long home, and the mourners go about the streets."

At Cavendish, (Vt.) SALMON DUTTON, Esq. in the 81st year of his age. Who does not inquire, "Our fathers, where are they? and the prophets do they live forever?" Industrious, prudent and temperate, Mr. Dutton lived to a good old age; and adorning the doctrine of his Savior to the last, he contemplated eternity with rapture. He set an example in his general deportment, worthy of imitation. Having accumulated, by industry and economy, a handsome property, he wished to render himself useful to his family and to the public. As he asserted his country's rights in the hour of peril, so he ever gloried in her prosperity and elevation. Mr. Dutton was highly esteemed as a neighbor and a citizen. For more than forty years he was a firm believer in the whole Truth, as it is in Christ, and ably defended his doctrine by living and dying like a Christian. In addition to that convincing testimony, he published several useful pamphlets to illustrate and vindicate his sentiments. Retaining, in an extraordinary manner, the use of his memory and reason during a wasting and lingering sickness he proved the truth of the assertion, "He that believeth on Jesus shall not be confounded." Commending his mourning survivors to the infinite Grace of God, and the consolations of his word, we must close this brief Obituary, by referring our readers for further particulars, to the very interesting Letter, published in the first number of this volume, written by the worthy subject of this notice, just one month before his death.

argumentation he was peculiarly successful; and rarely failed of confounding, if he did not convince, his antagonist.

Being one time attacked by a zealous Arminian preacher, Mr. Barns wielded the sword of the Spirit, which is the word of God, and cut him off upon every point; when, as a dernier resort, the preacher exclaimed,—"Well, father Barns, I could fellowship you as a christian, if you were a praying man; but I am told you do not attend to family prayer, nor ask a blessing on your daily food." And you believe it, do you? said the old gentleman. "Why yes," was the reply; "for what every body says must be true."—Indeed, and does every body say I neglect prayer, according to the directions given in Matthew, chapter vi. 5th and 6th verses? (After looking into his Bible and reading, "And when thou prayest, thou shalt not be as the hypocrites are, &c.") the preacher again exclaimed, "But do you pray as there directed? do you pray in secret?" Ah, said Mr. Barns, you want to make me a hypocrite, do you, that you may fellowship me as a christian; for if I publish it on the house-top, will it any longer be a secret?

Mr. Barns was an industrious farmer, as well as preacher, and like Paul, labored with his own hands, to support himself and family. Being a man of sound judgment, unimpeachable habits, and a real lover of his country, he was several years in succession, chosen Representative to the Massachusetts Legislature; in which appointment he did himself honor, by the faithful discharge of his duties. Even those who opposed his religious sentiments, venerated the motives from which he acted in every department of life.

During the ministry of the late Francis Brown at North Yarmouth, (since President of Dartmouth College) the venerable THOMAS BARNES was present at an Association of Congregational ministers, and at the request of Mr. Brown, was invited into the hall, where the Council convened. After passing the usual civilities and making some general remarks on the state of religion, Mr. Brown very affably observed—"Well, my good friend, I am told you are trying to persuade the people to believe, that you, and one or two more, are the only true servants of God in the District of Maine, and that all the learned and pious ministers among us, are false teachers. If you consider us men of any influence in society, I should suppose you would, even on account of the number you now see convened, become rather disheartened in your undertaking, though you may imagine that the God we worship, is not so good or so powerful, as yours."

Indeed, sir, replied Mr. Barns, I am not ashamed to own that I consider myself a teacher of the truth, and of course, all those learned and pious men, as you very modestly call them, who oppose this truth, are false teachers; but, if you wished to dishearten me on account of my being alone among such an influential host of opposers, you might have succeeded as well, by referring to a passage in 1 Kings, 18th chapter, 17th verse and onward; and it would at once appear, not only that my prospects resemble his, who said, "I, even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men;" but if there is any difference, sir, you perceive it would be in my favor, in proportion as forty or fifty learned men, are not so influential in society, as four hundred and fifty.

Mr. Barns enjoyed a good degree of health, until the autumn of 1814, when he was attacked with the *angina pectoris*, which, however was not so severe, as to disable him from preaching, as usual. When the Faculty pronounced his case incurable, he met the information with calmness and fortitude. He was making arrangements for settling his worldly affairs, and the last discourse he delivered, seemed to bid them a solemn farewell: he was found dead in the barn, reclining on some straw, which he had been threshing. The verdict of the jury of Inquest, was, "Death, occasioned by bodily disorder."

He left an aged wife, and several children and grandchildren to deplore his loss. Yes, the Rev. THOMAS BARNES, the upright and industrious man, the good citizen, the exemplary christian and the faithful minister of Christ, died at the age of 67 years and 2 days; and as in life he was universally admired, so was his death as extensively lamented. "He being dead, yet speaketh."

FROM THE UNIVERSALIST MAGAZINE.

DEDICATION AND ORDINATION.

On Wednesday, the 19th May last, the Meeting House recently erected by the First Universalist Society in Chatham, county of Barnstable, (Mass.) was Dedicated to the service of Almighty God—the services were as follows:

Reading of Select Portions of Scripture by Br. Sebastian Streeter, of Boston; Introductory Prayer by Br. Paul Dean, of Boston; Sermon by Br. Sebastian Streeter, from 1 Cor. iii. 11; Dedictory Prayer by Br. David Pickering, of Providence; Concluding Prayer and Benediction by Br. Sebastian Streeter.

On the same day, Br. CALVIN MUNROE was Ordained and set apart to the pastoral charge of said Society.

Reading of Select Portions of Scripture by Br. Paul Dean; Introductory Prayer by Br. David Pickering; Sermon by Br. Paul Dean, from 2 Cor. v. 18; Ordaining Prayer by Br. Sebastian Streeter; Charge and Delivery of the Scriptures by Br. David Pickering; Right Hand of Fellowship by Br. Paul Dean; Concluding Prayer and Benediction by the pastor elect. A good Choir of Singers, aided by appropriate instruments, accompanied the melody of the heart, in offering up the sentiments of grateful praise.

SACRED LYRE.



'I AM THE ROSE OF SHARON.'—Solomon's Song.

Go, warrior, pluck the laurel bough,
And bind it round thy reeking brow;
Ye sons of pleasure, blithely twine
A chaplet of the purple vine;
And, beauty, cull each blushing flower,
That ever deck'd the sylvan bower;
No wreath is bright, no garland fair,
Unless sweet Sharon's Rose is there.

The laurel branch will droop and die,
The vine its purple fruit deny,
The wreath that smiling beauty twin'd
Will leave no lingering bud behind;
For beauty's wreath and beauty's bloom,
In vain would shun the withering tomb—
Where naught is bright, and naught is fair,
Unless sweet Sharon's Rose be there.

Bright blossom of immortal bloom,
Of fadeless hue and sweet perfume!
Though in the desert's dreary waste
In lone neglected beauty plac'd!
Let others seek the blushing bower,
And cull the frail and fragrant flower;
But I'll to dreariest wilds repair,
If Sharon's deathless Rose be there.

When nature's hand with cunning care,
No more the opening bud shall rear,
But hurl'd by heaven's avenging Sire,
Descends the earth-consuming fire;
And desolation's burning blast
O'er all the sadden'd scene be pass'd:
There is a clime forever fair,
And Sharon's Rose shall flourish there.

THE REFLECTOR.

FOR THE CHRISTIAN INTELLIGENCER.

The propriety of a religious course of conduct.

This world is a state of trial, perplexity and doubt. Its objects are unstable and transitory. All the grandeur of its external appearance, and the sweet reciprocated friendships of the domestic circle, though at times they fill the mind with delightful emotions, and feed the sensibilities of human nature with the ripened fruits of the sincerest affection, afford an enjoyment which is but transitory and fading. In it there is nothing which affords the rational mind unmingled felicity. It is void of that essential ingredient which gives it its best relish by making it perpetual. Not so with the enjoyment derived from a religious course of conduct. Here is a spring of living waters—a fountain where the devoted christian can drink full draughts of the beverage of eternal salvation without money and without price. Behold him in silent abstraction from the scenes and turmoils of busy life; his eye directed heaven-ward; the affections of his soul fastened on the loveliness of his God; and his worldly wealth and honor far banished from his sight. In this situation behold him approaching his Maker and mingling his prayers with the praises of the saints. All heaven rejoices at such a sight. And shall man be ungrateful for the privilege by treating his Maker with heedless neglect and cold indifference? Forbid it Heaven. This is but a faint resemblance of that man who bows before his God in reverential homage; and these are the duties which God requires of his offspring. Contrast them then, with the conduct of the miserable worldling, and then judge of the propriety of each. Behold him, now forming plans for self-aggrandisement—no blessing is invoked! now executing them with hopeful assurance of success—and now frustrated in his design. Disappointment and remorse now fill his soul and harrow up the feelings of his bosom. Or if successful, behold him in the silent watches of the night, exercised with

fearful apprehensions of evil; his soul unsupported by a confidence in God, and shaken by a storm of conflicting emotions. This is but an imperfect image of the dismal reality. And yet how many suffer themselves to be tortured in this way by the stings of guilt and immorality. Their opportunities for improvement in piety, and enjoyment in devotion, are neglected; their closets unvisited; their duties in the sanctuary forgotten; their family-altars strangers to prayer and supplication, and their bibles unconsulted. O how shameful that men do thus abuse their principles, and under a full flood of light afforded by reason and revelation, go counter to their highest interests. Let me exhort all therefore, and especially those who believe in God's impartial grace, carefully to avoid this course of sinful procedure; and thereby give evidence to the world that a belief in this sentiment discountenances every species of criminal indulgence, and teaches all men every where to repent, "to deal justly, love mercy and walk humbly with their God." JUVENIS.

W—p, June 8, 1824.

FOR THE CHRISTIAN INTELLIGENCER.

UNIVERSALIST CONVENTION—No. I.

During the intercourse that I have had with my brethren of the Universalist connexion, I have often heard it asserted with exultation, that the Universalist Societies were Congregational; that is, that their affairs were managed in the same manner as those of the Congregational churches in New-England. It is presumable, that many, if not most of our brethren believe that our churches are founded on Congregational principles. This, I conceive to be a mistake which requires to be rectified; and accordingly I shall beg the indulgence of my readers, while I lay before them a few facts, which will place the subject in a clear light, and help to remove any impressions that are incompatible with truth.

1. The great principle on which Congregational churches are founded, is, that every one church is independent of every other, and of course, that no church has any power to interfere in the concerns of another, any further than what may be deemed advisory. The Convention of Congregationalists takes no cognizance, as an ecclesiastical body, of the conduct of ministers or churches; it is not a tribunal to try either doctrines or characters; it passes no censures; it confers no honors. When difficulties arise between its members, or between a church and its pastor, such difficulties are referred to a council or councils mutually chosen; or when one party is unwilling to have a council, the other is justified in proceeding ex parte. The result of councils may not be satisfactory to all concerned; but if not, unless there is a mutual agreement to abide the decision, the party dissatisfied is not obliged to submit to it. In fact, such councils are rather advisory than otherwise. They are called more to use their endeavors to conciliate and make peace, than to decide authoritatively. A minister may be unedifying to his people; he may have committed some imprudences; but the ecclesiastical body will not say that he is unfit for the sacred calling; he may prove an edifying & useful preacher in some other place; or by the influence of good advice, if he has conducted improperly, he may avoid future indiscretions. In all cases, care is taken that the subject of complaint is not made more public than cannot be avoided.

2. The Convention of Universalists exercises the power "to examine into the state of particular Societies, Churches or Associations, on due representation, and give or withhold, continue or withdraw fellowship, as may be necessary;" and "to look over the conduct of the Members of the Association, especially those who labor in word and doctrine; and approve, or rebuke, or deny fellowship, as occasion may require."

From these articles of the Constitution of the Universalist Convention, it appears that it is very dissimilar to that of the Congregationalists. And if I have a correct view of the subject, the Universalists' plan of discipline comes nearer to that of the Presbyterians than the Congregationalists. Difficulties between churches, if such arise, may be carried before the Convention. Difficulties between churches and their pastors are liable to be carried to the same tribunal. And finally, difficulties that occur between ministering brethren may be referred to the decision of that body; and every member is liable to be called to a considerable distance to answer to charges preferred against him by another member. These regulations might have been useful and even necessary, when the number of the order was but small; but it may be questioned whether, in the present state of our Societies, it would not be better to adopt a different course of proceeding. The evils that are likely to arise from pursuing the present course will be noticed in a subsequent number, and a plan will be suggested, which, in the opinion of

the writer of this article, will be more consonant to the genius of religion, and productive of greater good to our Societies.

CLEMENT.

FROM THE MESSENGER OF PEACE.

DELUSION.

We have often been much surprised on visiting conference meetings, to hear people, who have long made a profession of religion, and who would be considered as very pious & good men, tell how wicked they are, and what hell-deserving sinners. We have doubted the sincerity of these persons, in thus representing themselves such vile and wicked characters, and have been induced to believe, that if any other person were to attribute the gross wickedness upon them which they charge upon themselves, they would be disposed to prosecute them, for defamation. A very false and pernicious notion has entered into the mind of man, and that is, that to make confession of wickedness is an evidence of piety. Consequently, the greater knowledge we have of our wickedness, the greater piety we possess. Deceived by this, we find that those who, in the pride of their hearts, would be considered and esteemed as the most pious, have been the most forward to confess themselves as the most wicked of all beings, when in fact they know better. Thus they have deceived themselves, and vainly suppose that their piety would shine forth in the statement of that which was false, and that the Deity would be propitious to them in consequence of their acknowledging to him what they did not believe in their hearts. The following anecdote from the *Edinburgh Magazine*, will serve to illustrate what we have said on the subject.

The late Rev. J. Murray, of Newcastle, England, used to relate the following anecdote of an old woman, a member of his congregation—She had been in the practice of coming to him very often, under the pretence of wishing to hold religious conversation or of seeking spiritual advice; but rather in his opinion, for the purpose of having the unction of flattery applied to her spiritual pride. One day, she waited upon him with a graver face and more serious deportment than usual, and after much circumlocution, said she was in great distress of mind. "What is the matter Janet?" said her pastor. "Oh, sir I cannot be satisfied with myself; I am a barren tree, a dead branch, only fit to be hewn down." She then went on to enumerate at great length the various duties of faith and practice, which, like the young man in the gospel, she had endeavored to perform from her youth up; and concluded by saying—"but I still fear there is something wrong, and that I am far from the kingdom of heaven." "With so much orthodox faith, adorned by such uniform purity of practice, what makes you think so?" replied Mr. Murray. "Oh sir, I am afraid that I am a hypocrite!" said she. "Indeed, Janet, that is my fear too; for I have thought you that, these seven years," said the minister. Janet departed in great wrath, and never returned to seek either advice or consolation.

RELIGIOUS NOTICE.

The Subscribers take this method to notify the public that the EASTERN ASSOCIATION OF UNIVERSALISTS will be convened at the *Centre Meeting House in Farmington* on Wednesday and Thursday the 23d and 24th of June.

The Rev. WILLIAM A. DREW will make arrangements to entertain the ministering brethren.

The Council will hold its sessions at the Academy-Hall, near the place of public service.

The singers and musicians will be provided with a room in which they can make their own arrangements, and practice the tunes designed to be performed.

Suitable exertions will undoubtedly be made on the part of the brethren of this Society, to provide accommodations for as many of their friends and brethren of other towns as possible.

It is hoped that the ministers and delegates, as also the choristers will assemble at the Academy-Hall as early on Wednesday morning as convenient.

JAMES BUTTERFIELD, } Committee of
CHARLES SAVAGE, } Arrangements.
JOSEPH HISCOCK, }

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